

Shaykh Mashhūr Hasan Āl Salmān

(hafidhahullāh)

ON THE CRISIS IN EGYPT¹

SHAYKH SAYS:

“THIS (CRISIS) IS A PUNISHMENT FOR ALL WITHOUT EXCEPTION DUE TO THE SHORTCOMINGS OF ALL. CHANGE, WHICH IS IN ACCORDANCE WITH THE SUNNAH OF ALLĀH, IN LIGHT OF THE STORIES OF THE PROPHETS WHICH OUR LORD MENTIONED TO US, IS NOT BROUGHT ABOUT THIS WAY. AS FOR THE WAYS OF REVOLT AND THE LIKES, THEN THESE ARE THE WAYS OF THE COMMUNISTS, NATIONALISTS, POLITICIANS AND PEOPLE OF THE WORLDLY LIFE. THE DEEN HAS NO CONNECTION WITH WHAT IS TAKING PLACE IN EGYPT. WHAT IS TAKING PLACE IS WEAK PEOPLE WHO FEEL THAT THEY ARE OPPRESSED MAKING A STAND.”

There remain three questions and all of them are about the events in Egypt! One of the brothers says:

“I hope that you can clarify to us the Divinely Legislated ruling regarding what is taking place currently in the beloved country of Egypt?”

Answer from Shaykh Mashhūr (hafidhahullāh):

By Allāh it is a beloved country and by Allāh I love the people for the sake of Allāh. They are a people of the Arabs, and this applies to both Egypt and al-’Irāq, and if you were to drop Egypt and al-’Irāq from the map of the Arabs then the remaining lands would merely remain, in the language of the academic editing, within the margins. What they want with Egypt is the same as what they wanted with al-’Irāq for they wanted great evil with al-’Irāq and what is amazing is that

¹ From our Shaykh’s Saheeh Muslim class dated Thursday 3 February 2011 CE, it can be downloaded here: <http://www.archive.org/download/mash-hoor.egypt3-2-2011/mash-hoor-egypt.rmvb>

those who want such evil for Egypt are the same ones who destroyed 'Irāq, this is of the strangest things. The conspiracy against Egypt is old and Allāh has a Sunnah within the universe and the Divine Legislation. The uprising of the people in Egypt reminds you of when Allāh says

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ
بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

“Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.”

{*al-Mulk* (67): 21}

Due to the poverty that they have, yet they are obstinate, insolent and in aversion with no coming back after. Those who are protesting are insolent and their affair is strange as their president only has a few months left in power and they ask about if this is *halāl* or *harām* yet they were silent with this for thirty years, and now they are unable to wait for even a few months! This is something strange indeed. This is what Allāh's sayings refers to when He said:

بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

“But they have persisted in insolence and aversion.”

{*al-Mulk* (67): 21}

Allāh's Sunnah in the universe is that oppression is darknesses and the one who oppresses the creation, despite the fact that their uprising is not something which the Divine Legislation allows, yet we do not treat the thing which has been forbidden in the Divine Legislation like that which is nonexistent and sensed. The chaos which is taking place with this uprising is unacceptable and for there to be clashes between the different elements, which events have led to of late, is something very dangerous. The position of the common people being based on what the media put out means that they are floating in an orbit which has been plotted for them, this is whether they perceive this or not. It is not permissible for a common person to take a ruling on what do to based on the media! For the media plots, plans and presents affairs in particular ways in order for a reaction to be in a particular way also. Al-Hasan al-Basrī stated, as is found in *al-Hilyah* of Abū Nu'aym: **“An approaching fitna is only perceived by a scholar, and when it passes then it is known by both the scholar and the ignoramus.”**

What is taking place in the beloved land of Egypt is merely serving to destroy the remaining good which is within Egypt. For the various media agencies, political parties and decision makers

to cause dissension so as to split the people and make them divided among themselves, is absolutely of the worst manifestations of fitna. We supplicate for Allāh to preserve the people of Egypt, to preserve their land and that a righteous person assumes authority of their affairs. We do not like the condition they are currently in, and we do not like what they have done (of demonstrations and protests). It is obligatory upon them to know that this (crisis) has occurred due to their sins and shortcomings. It is also strange that the Egyptian people love Allāh so much and love His deen yet they are a people who get overcome by emotion and they do not understand what Allāh wants. This (crisis) is a punishment for all without exception due to the shortcomings of all. Change which is in accordance with the Sunnah of Allāh, in light of the stories of the Prophets which our Lord mentioned to us, is not brought about this way.²

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Indeed, Allāh will not change the condition of a people until they change what is in themselves.”

{ar-Ra'd (13): 11}

² **Translator's note** [AbdulHaq al-Ashanti]: compare these words of our Shaykh to the irresponsible words of confused academics such as Yasir Qadhi, who stated in an article entitled 'A Brief Statement Regarding the Situation in Egypt', dated January 31 2011 for the Online blog Muslim Matters:

“I say this loud and clear: as Allah is my witness, my heart jumped for joy as I heard news of these protests, and saw the masses of Egyptians pour out onto the streets, wanting positive change, tired of the puppet-regime that had ruled them for three decades, confronting tanks with their bodies, prostrating to Allah in front of the troops even as they are doused with water guns. How can the heart of ANY believer not be overjoyed seeing the courage that the average Muslim has in opposing the tyrannical regimes that they are living under? And note as well that the protesters are unarmed and non-militant – this is not ‘fighting against the ruler’ but rather protesting against injustice! Lastly, we turn to the scholars of that region to actually pronounce a verdict on those rulers, and to comment on whether their ‘rule’ was even an Islamically permissible one to begin with, such that we can quote ahadith in support of such rule!”

See: <http://muslimmatters.org/2011/01/31/yasir-qadhi-a-brief-statement-regarding-the-situation-in-egypt/>

Such confusion from Yasir Qadhi, who is evidently still influenced by his mentors Salmān al-'Awdah and Safar al-Hawālī, demonstrates the importance of referring back to well-grounded scholars to comment on such major events and crises.

As for the ways of revolt and the likes, then these are the ways of the communists, nationalists, people of the worldly life and politicians. As for the ways which are in accordance with the Divine Legislation, which safeguards people in its shade, this is the way which involves each of us changing what is in our selves and for each of us to repent to Allāh from our shortcomings and support Allāh by establishing the individual and collective obligatory actions. This is the meaning of Allāh saying

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

“O you who have believed, if you support Allāh He will support you and plant firmly your feet.”

{*Muhammad* (47): 7}

As for our condition remaining as it is with our Lord, with our sins being apparent, and with our acts of disobedience being manifest and not even hidden, and then we want Allāh to bring change via us – then this is just wrecking vengeance upon our own selves and this is not supporting our deen. The deen has no connection whatsoever with what is taking place in Egypt, for what is taking place in Egypt is weak people who feel that they are oppressed and hence have made a stand, while the people of deen have no connection whatsoever with what is taking place. It is obligatory on the du’at, ‘Ulama and students of knowledge to alert the people about the danger that they are in.

Now, even Mercenaries and thieves are involved who are named by the media as “al-Baltajjiyyah” or some elements from the forces and hired men. They cause two parties to have tension between themselves: “*Shaytān has despaired from being worshipped within the Arabian Peninsula however he causes tabreesb (harassment) among the people praying.*” This tension and harassment begins with throwing stones, and it reached me today that it has even been with firing bullets. We ask Allāh to protect Egypt and its people from civil war.

Egypt is a poor country and many families wait for salaries day by day and if the situation lengthens you will find tens, or even hundreds of thousands, of families who will be unable to find anything to eat. Poverty is kufr, “**poverty almost became kufr**” as is ascribed to ‘Ali (*radi Allāhu ‘anhu*). Now the contrary actions (to the Divine Legislation) are clear, men with women who are Mutabarrijāt sitting and leaving the Masājid, praying outside, private parts showing, sleeping outside etc. so there is an immense mix in which the Divine Legislation is not being ruled by at all here. So whoever wants the Divinely Legislated ruling (Hukm Shar’) from us

should know that the people's position is a reaction to the media, so we have nothing except to give advice to all to fear Allāh and each of them has to know what is obligatory upon them and that the people should not be killed or fallen for the battlefield of the media. The people should know that if they are worshipping Allāh with such actions (based on what they take from the media) then what is the documentary evidence for this? What is this based on? And who issued the ruling for them to do that? It is not permitted for a common person to make up his own rulings for himself and it is not permitted for a common person to consider himself a Mujāhid in a place which has no Imām, relying on neither an Imām nor a textual proof. And what has emerged from "fatāwā" has come from those who are only learners themselves.

Question 2:

"Is it permissible to make qunūt and du'a for the people of Egypt during these days?"

Answer:

Yes, as what is taking place in Egypt is not specific to a certain group or to a limited number of people, rather it is particular to the people generally. If we supplicate for them then it should be during the five daily prayers, the Imām and those behind him should raise their hands while the Imām makes the supplications and those behind him say "Āmeen" after the supplications are made by the Imām. The supplications should ask Allāh to remove calamity from the people of Egypt, to preserve their blood, property, honours and the Muslims who are on the earth and underneath all of the heavens.

This calamity which is affecting Egypt by Allāh is severe and the usual pattern which we have experienced since the beginning of our consciousness up until now is that the conspiracy against the Ummah starts against Egypt and then these plots pass to other peoples after Egypt. I ask Allāh to cut the root of this fitan and I ask Allāh to not let this fitan transfer to the rest of the Muslim countries. Those elements which are behind these things are able to transmit at any time it wishes and in any country it wishes and is able to pave the way to that. Furthermore, every intelligent person knows that with those (demonstrators) it is allowed for me to describe them as being "poor" (Masākeen) and I can increase upon my description of them being "poor" by saying that they are also "truthful" (Sādiqeen). I consider most of them to be truthful however they are Masākeen. They neither know nor are aware of these words (now) but after a few years they will come to know that they were in deception and were deceived. What are we waiting for? What do they expect? After sorrow has burst forth and anguish has been displayed, what is perceived? Lives, blood and body parts all lost and people afflicted by disability, poverty and

losses to their assets. Poverty is already present and their actions are only increasing Egypt in poverty, and division is present and what has happened has increased them in division.

The time has come for us to say our words and for the people to know that the first difference in this Ummah was due to differing in understandings while the unity which we call to, before bodies can be united, has to involve the understandings being united. The first differing in creed came after the time of 'Umar as the Prophet (*sallallāhu 'alayhi wassallam*) informed us. Al-Bukhārī reported in his Saheeh from Abū Wā'il Shaqeeq ibn Salamah who said: we were sitting in a gathering with 'Umar ibn al-Khattāb and 'Umar said: "Who of you has memorised a hadeeth from the Prophet (*sallallāhu 'alayhi wassallam*) about fitna?" Hudhayfah said: I have O leader of the believers. 'Umar said: "tell it then, for indeed you are bold." Hudhayfah said: "the fitnah of a man with his family, property, self, child and neighbour. These are all expiated by prayer, charity, instructing good and forbidding evil." 'Umar replied: "I am not asking you about this (kind of fitnah).³ Rather, I am asking you about the fitnah which will cause ripples like the waves at sea."⁴ Hudhayfah said: "What do you have to do with this O leader of the believers? For between you and it is a door." 'Umar said to Hudhayfah: "is the door open or broken?" Hudhayfah replied: indeed the door is broken. 'Umar said: "By Allāh it will not close ever" and 'Umar knew that he was the door.

It is as if the fitan is enclosed in a room and 'Umar ibn al-Khattāb was the door, so if he died a natural death and was not murdered an open door indicates tribulations engulfing the Ummah which can possibly be closed. But a broken down door was not opened (as it should be). 'Umar was killed and did not die (naturally). As a result, tribulations will remain engulfing the Ummah until the Day of Judgement and it cannot be closed. This is the tribulation we witness which 'Umar and Hudhayfah (*radi Allāhu 'anhum*) intended. Salamah bin Shaqeeq said: we were afraid to as 'Umar if he knew that he was the door being referred to, so we asked Masrūq bin al-Ajda' to ask him instead and Masrūq replied: "Yes by Allāh, it does refer to 'Umar. He knew he was the door as he knew that night brings a following day."

These tribulations which cause ripples like the waves of the sea began after the murder of 'Umar (*radi Allāhu 'anhū*), from the tribulations of the Khawārij and Rawāfid. I mean by all of this that division within the Ummah developed due to different understandings hence it is a must for the Ummah, before calling for unity, to cultivate the correct understandings and focus on the rules and sources of their understanding. As for them rising up, hoping and seeking their rights

³ These tribulations therefore will never be distant from people at any time and place,

⁴ Like the tribulations which are occurring in Egypt now and it is also of another genus of what is taking place in al-'Irāq.

in insolence and in aversion to the system, without being united in their understandings based on the Divine Legislation, and without any reference points from the people of knowledge, then this is not from Allāh's deen whatsoever. Disputes among people over positions, profits, salaries, honours and personal interests, along with people feeling a sense of oppression and severe poverty and hunger, has meant that there are various reasons for what we are seeing. What we are seeing is a combined mixture of darknesses and contrary actions (to the Divine Legislation) and if we want to raise this from the Ummah then we have to direct our call to all parties involved and not direct it to one without the other. What is taking place will not bring any results whether there is a response or not and whether the president is changed or not, because it was not based on supporting the deen and spreading the truth because the method of change is not in accordance with the Sunnah of Allāh in His Divine Legislation. Change in accordance with the people of the worldly life and their regulations in the form of coups, demonstrations and revolts brings about quick change but is not based on spreading the deen and truth or spreading being constant on the deen and the truth. Some demands of the worldly life may be responded to just for some people to taste the fulfilment of these demands. So it is obligatory, if we want our Lord to be pleased with us, and if we want to support our deen, to change ourselves first.

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“Indeed, Allāh will not change the condition of a people until they change what is in themselves.”

{ar-Ra'd (13): 11}

The ayah contains negation (la) and the word “Qawm” here is indefinite so this formula is of the expressions of generality (Alfādh ul-'Umūm) and hence applies to the people of Egypt and other people aswell. The intent of “change” here is change in accordance with the Divine Legislation and Allāh mentioned two changes: the doer of the first change, which is Allāh and secondly: the doer in the second change is the person who has to change all that which is within him. Allāh based His action in accordance with His Divinely Legislated Sunnah of changing people when they change themselves. The change which is taking place today is only in accordance with Allāh's Sunnah with His universe and not in accordance with Allāh's Sunnah with His Divine Legislation. It is obligatory on the people of knowledge to work to strive to achieve change which is in accordance with Allāh's Sunnah with the Divine Legislation. They should teach the people and gather their understandings upon Divinely Legislated rulings based on texts from the Book, Sunnah and understanding of the Salaf of this Ummah. If the understandings are united

then the unity of the bodies would swiftly follow and there would also be quick responses to the instruction of The Judge Allāh, 'Azza wa Jall. These are my words regarding the events taking place in Egypt.